123 at her embarrassment. I asked where Suw was, and they said that he was
[322] asleep. I saw a partly finished sugilawas (carved figure) roughly
[412] blocked out from a chunk of wood. All the work so far had been done with an adze. He had two--one with a bit about 3/4 inch wide and another 1½ inches. The finishing touches are done with a knife.

855 Suw woke up and came out and crawled into his mother's lap. I came back
123 into the porch and Suw was a little frightened and clung to his mother, held one of her breasts with one hand and put his head between her breasts. I playfully hit Ham on the tail with my walking stick, and Suw began to whimper. His mother held him close to her and soothed him and then laughingly explained to me that he was afraid because I had hit Ham. The ball rolled over to Suw and his mother, and she picked it up and handed it to him to throw which he did. Later it rolled over to the other side of the house, and the kids told Suw to go and get it. His mother spoke softly to him pointing toward the ball and urging him on with a little shove. He looked at it for a while and then turned back to his mother with his finger in his mouth and cuddled up to her.

262 Then it was time to eat. Ham brought War three pieces of rolled
123 boiled sago and a half dozen roast sugar cane sprouts. His wife then asked me if I would like a sago fritter. I said yes, so she tore off a piece and wrapped it around a roast sugar cane heart and gave it to Ham who brought it to me. It was quite good, the fritter rather rubbery, but the roast heart of sugar cane excellent.

593 I went back to Wof's. He was still in a dour mood and so was his wife; he snapped at Mey and at Owiyap's little sister for not making the sago properly. Wof's wife sent Mey for the chop sticks to make the sago.

Gongs

534 [796] [202] 534 322 [412] [192] Gongs, used particularly at the yam cult ceremonies, are also used for calling people and signaling. Any given person may be called on the gongs by beating the signal of his father's sib followed by that of his mother.

In making a gong, the figure head is worked first and then the body is shaped. Very little wood is taken off as a large gong is desirable. The center is chipped out with a long handled chisel (yonkwo) and the sides scraped down with a scraper (asf). The scraper is worked by two men. One standing who pulls the scraper up and down, while the other stoops holding the scraper tight against the wood. While this is being done, the gong is sounded every once in a while to determine the thickness of the planking.

533 [192] Gong rhythms (ka represents left hand intermediate beat; gadong represents low gong; gadang represents middle gong; gading represents high gong.)

nokwc ?af

ka danga ka danga

donga donga danga gading

donga donga danga gading

dong gadong gading gadang

dong gadong gading gadang

nyrfnjo

gadang gadong gading

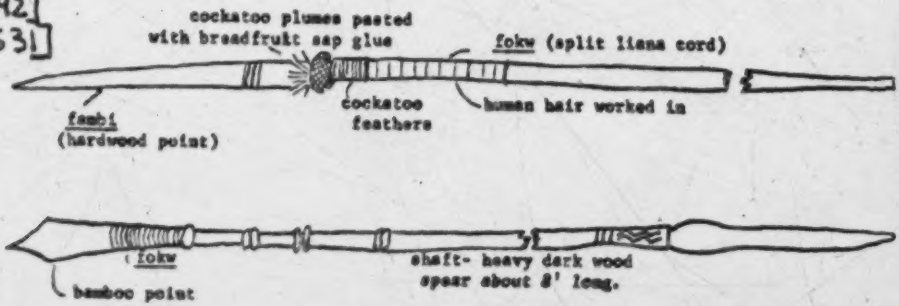
Spears

411 A description of how the spear is thrown appears in the section on pig hunting.

411 Bamboo spear points are used as well as hardwood points. These made
322 from bamboo are frequently found about the house drying. They are made by splitting a large bamboo stalk, one and one half to two inches in diameter. The sides are sprung apart by small pegs to keep the bamboo from shriveling together and to open and flatten it slightly. The section cut contains one node and about two or three inches of a second node which is used at a butt. These sections are put in the peak of the house and dried for several months. They are then sharpened and if not immediately used, are put back with the spreders still intact.

411 The figures below show not only a man hunting spear, but also decorations from some spear handles.

[824]
[192]
[531]



Other containers

322
415
[192]
[824]

To make a lime gourd (waff), the stem of a green gourd is cut; the seeds are chipped out with a bamboo sliver, and shaken out with some of the meat. The gourd is then stuffed with leaves of a bush taro (kwasfmbonkf) and filled with water. It is wrapped with breadfruit leaves and cooked for about fifteen minutes. Then it is removed, emptied, and scraped inside and out. Next it is put in the sun to dry. (If the taro leaves are not put inside, the gourd will turn black.)

415
192
[386]

Gourd pot (ngérempf)

This particular pot is used for storing the sap of kwar, a hardwood tree, used as a base for black body paint (keyi). A similar cradle is made for a long gourd.